The Provision Of the Caller To Allah

Zaad Ad-Daa'iyah Ilallaah

by The Noble Scholar Muhammad Ibn Saalih Ibn Uthaymeen (rahimahullaah)

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Preface

All praise is to Allah and may His salaat and salaam be upon Muhammad and his family and followers and all those who follow their way until the Day of Resurrection, ameen.

It is my pleasure to have completed the translation of the booklet "*Zaad Ad-Daa'iyah Ilallaah*" (Compiled by Fahd Ibn Naasir Ibn Ibraaheem As-Sulaymaan, Daar Ath-Thurayaa Publishers 1423) or The Provision of the Caller to Allah. It is a small work based on a speech given by the great late scholar Muhammad Ibn Saalih Al-'Uthaymeen (rahimahullaah) that is full of great wisdom and sound advice as we have come to expect from one of the premier scholars of *Ahlus-Sunnah wal-Jamaa'ah* in this contemporary age. As is often the case, my introduction to the book came about as a result of a gift from a dear brother and then finding the booklet so useful and enlightening while at the same time being so 'short and sweet', that I could not stop from attempting to share it with my brothers and sisters in Islam.

The information in this booklet indeed applies to giving da'wah to both non-Muslims and Muslims with some points being more pertinent to the different groups. In any case it contains an invaluable set of guidelines for anyone who considers himself a daa'ee or caller to Islam or whoever aspires to take on this great and noble challenge in this day and age of trials.

"Ask the people of knowledge (Ahlul-Dhikr) if you do not know" – [An-Nahl 43]

I must confess finding so much of what the shaykh has mentioned to be even more pertinent than ever in light of the fierce opposition that Islamic da'wah is facing in some places in the world today. So much is being said about Islam that is negative and the cause of confusion and mis-direction. On top of it all are the very real issues of difference among Muslims themselves that so many seem to be embroiled in regarding methodology or *manhaj* of da'wah. I thus found it best to do exactly as the scholars of the Sunnah have instructed us to take issues of difference to the major scholars and hold tight to their way as opposed to merely espousing on any issue based on one's own limited knowledge. This is always to be applied actually, but is especially demanded in times of *fitan* or trials that are indeed surrounding us, and we ask Allah for protection and guidance, ameen.

You will find that my own comments are few (and clearly sectioned off in footnotes), as the great scholar is not in need of my interpretations or clarifications since his style is very easy to understand and straightforward. I of course will not claim it to be a word for word translation in the sense that I have altered certain manners of style found in the original but I have stuck very close to the topics and meaning of the booklet. This project began as mere personal notes and thus the minor alterations in the arrangement and text. However, I did not however want to call it an *abridgement* since the vast bulk of the book is indeed contained herein.

I pray that this small effort will be counted on the scale of the shaykh on the Day of Resurrection firstly, and through His grace and mercy, if any part of that favor be granted to this translator as well if any benefit be to the English reading Muslim Ummah, ameen.

Translator and Editor
Abdul-Qaadir Abdul-Khaaliq
Riyadh 1424

Introduction

Verily the praise is due to Allah. We praise him, we ask His assistance, and we beg His forgiveness and we turn to Him in repentance. We seek refuge in Allah from the evils within ourselves and the sinfulness of our deeds. Whoever Allah guides there can be none to lead him astray, and whosoever Allah leads misguides, there can be none who guide him. I bear witness that there is no god worthy of worship in truth besides Allah and I bear witness that Muhammad is his slave and Messenger. Allah Most High sent him with the guidance and the true religion so that it may have precedence over all other religions. He delivered the Message and fulfilled the trust and advised his nation and struggled in jihad in the truest and fullest sense thus leaving his nation upon a clear white path whose night is like its day and which if anyone strays from they are destroyed. The blessings of Allah and His protection from any evil or blame be upon him and upon his followers and companions and whosever follows them in goodness until the Last Day. I ask Allah the Mighty and Majestic to make me and you of those who follow him inwardly and outwardly and to make us die upon his religion and to gather us together in his group and to enter us into his intercession and to bring us together with him in the Gardens of Delight along with those whom Allah has favored of the prophets, the truthful, the martyrs and the righteous, ameen.

The aim of da'wah is to spread knowledge of the truth which is a general obligation and fulfillment of a trust and covenant with Allah

(And remember) when Allah took a covenant from those who were given the Scripture (Jews and Christians) to make it (the news of the coming of Prophet Muhammad and the religious knowledge) known and clear to mankind, and not to hide it, but they threw it away behind their backs, and purchased with it some miserable gain! And indeed worst is that which they bought. **(Ali 'Imran 187)**

The provision of every Muslim is as Allah has made clear:

And take a provision for the journey, but the best provision is At-Taqwaa. So fear Me, oh men of understanding! [Al-Baqarah 197]

The first and foremost provision required in conveying the word of Allah requires that the caller be mindful of his duty and nurture taqwaa in himself.

And march forth in the way to forgiveness from your Lord, and for a Garden as wide as the heavens and the earth, prepared for the pious. Those who spend in prosperity and in adversity, who repress anger, and who pardon men; verily, Allah loves the good doers. And those who when they have committed faahishah or wronged themselves with evil, remember Allah and ask forgiveness for their sins; and none can forgive sins but Allah – and do not persist in what wrong they have done, while they know. **(Ali 'Imraan 133 -136)**

The meaning of taqwaa is as was stated by one of the salaf "to act in obedience to Allah with the light or guidance from Allah hoping for the reward from Allah" Thus incorporating knowledge, hope of reward from Allah not people, with fear of punishment for wrongdoing.

The callers to Allah (the daa'iyah) must strive to have taqwaa as a part of their character.

THE PROVISIONS

ONE: DAWAH MUST BE BASED ON FIRM AUTHENTIC KNOWLEDGE

The caller's message should be based on firm knowledge with foundations in the Book of Allah and the authentic sunnah before that of the words or opinions of people. Any type of knowledge should be viewed in light of the Qur'aan and the Sunnah and determined if in accordance with them or contradictory. If in accordance it is accepted and if it contradicts, it is obligatory to reject no matter who says it.

Ibn Abbaas (radiallaahu 'anhumaa) stated "Soon stones from the sky may descend upon you! I say 'The Messenger of Allah said…' and you say 'Abu Bakr and Umar said…'!! This is in the case of the statements of Abu Bakr and Umar that contradict those of the Prophet (sallallaahu 'alaihi wa sallam). So what about those lesser than them in knowledge, piety, companionship and rule?!

Also **An-Noor 63** ***"And let those who oppose the Messenger's commandment beware lest some fitnah (trial) should befall them or a painful torment be inflicted on them."***

Imam Ahmad (rahimahullah) stated: Do you know what the *fitnah* is? The *fitnah* is *shirk* which may occur if one rejects his words and some deviance settles in the heart thus he would be destroyed.

So, the first provision of the caller to Islam is that his knowledge extends from the Book of Allah and the authentic sunnah. If not based on knowledge then it is a form of ignorance and if one's call is based on ignorance they will misguide and cause more harm than good. The caller who considers himself guiding and directing if he is ignorant will merely be astray and leading others astray likewise, and we seek refuge from that. This type of ignorance may be compounded and this is a more dangerous type of ignorance than mere simple ignorance. The one who is simply ignorant will keep it to himself and not speak and can be guided through learning. But the biggest of problems is the case of one who is set upon ignorance who thinks they are correct and they will not remain silent and will speak even about Allah 'Azza wa Jall and as such will be a cause of destruction more than a cause of light.

Calling Upon Baseerah (clear knowledge)

Da'wah not based upon knowledge is opposed to that the Prophet (sallallaahu 'alaihi wa sallam) or those who followed him were upon. Listen to the order of Allah to His Prophet (sallallaahu 'alaihi wa sallam):

Say: This is my way; I invite unto Allah with sure knowledge (baseerah), I and whosoever follows me. Subhaanallah! And I am not of the mushriks. [**108 Yusuf]**

One must therefore call to Allah upon sure knowledge (*baseerah*) and that is comprised of three matters:

1) In **what** they are inviting to:

The da'ee should know Islamic ruling so as not to make obligatory upon the people what is not or forbidden to them what is permitted. He may invite people to do

something he thinks is a duty while Allah has not made it an obligation upon the people. He may call the people to leave something thinking it to be haraam when it is not haraam in Allah's deen what He has made halaal.

2) Knowing the **condition** or circumstances of the people being invited:

The Prophet (sallallaahu 'alaihi wa sallam) sent Mu'aadh to Yemen and said to him; "You will come upon a people from Ahl Al-Kitaab…" [Al-Bukhaari] so he would know the condition of the people he was going to be giving da'wah to and thus be properly prepared for them. What is the level of knowledge and even the background of the called, as well as his or her strength of argumentation or debate? Weakness in argument on your part as a daa'ee can be a big disaster for the truth if you get into a debate or dispute with someone who is stronger than you in argumentation and it will be your fault. Don't think that a person's being wrong will mean his automatic failure. The Prophet (sallallaahu 'alaihi wa sallam) said:

You complain before me and it could be that some of you are more eloquent and persuasive in argumentation than the other so I would judge based on what I hear. [Al-Bukhaari]

This (i.e. the aforementioned) points to the fact that one's antagonist or opponent, even if he is wrong, may be more eloquent in argumentation than his opponent and thus a judgment made based on his speech. So you must be aware of the condition of the one being called.[1]

3) The **manner** of invitation

Invite to the way of your Lord with wisdom and fair preaching, and argue with them in a way that is better. (an-Nahl 125)

Wisdom, thoughtfulness, gentleness and consideration must be employed.

Some people may see an evil and immediately attack it without thinking what the end result of that may be not regards to himself alone but in relation to himself to others like him who are making da'wah to the truth. For this reason it is incumbent upon the caller, before he acts, to look and consider the results and weigh them. It may be that at that hour in which he quenches the thirst of his zeal or even honor by his action, by this action he may extinguish by that action the fire of his honor and that of others in the future and indeed the future may be sooner than later. Our brother callers are the urged to apply wisdom and deliberation. The matter may be delayed a bit, but the end will be a praised one if Allah wills.

So these matters are what da'wah is built upon as indicated in the Kitaab and Sunnah, and good sense in which there is not doubt or confusion or mere following of desires. How can one be a proper daa'ee if one has no knowledge of what he is calling to and they cannot properly distinguish between right or wrong in their call? If a person does not know, they must learn first and do da'wah later.

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[1] The daa'ee must evaluate himself properly perhaps just as much if not more than he has do assess anyone else. He must be fair and just in his assessments of both. Each person has their own strengths and weakness and certainly they should not put themselves in positions they do not belong or make themselves out to be more than they are. It is not false modesty to not allow oneself to be called a shaykh or a scholar when they truly are not. These terms are too lightly used and can be very misleading.

Perhaps one could say, misunderstanding the Prophet's (sallallaahu alaihi wa sallam) statement: **"Inform the people about me even if it be one verse"…** to contradict the last statement above. No. Because the Messenger stated "Inform about me" means that necessarily what one informs of must come from the Messenger of Allah, and this is what we desire. This does not mean that the caller must be a scholar but that they must not to speak about what is outside of their knowledge.[2]

TWO: THE CALLER MUST BE PATIENT ON THE DA'WAH & OPPOSITION IS TO BE EXPECTED

The caller must be patient upon the da'wah, patient upon what he is calling to, patient upon opposition to his da'wah and patient upon what he may face of harm.

Being patient upon the da'wah means keep it up, don't quit, be persistent and diligent and don't get 'fed up'. The caller must address people in the most appropriate or needed areas and in a way and that is most beneficial or useful and effective. If a person gets impatient or fed up they will leave it. If the caller is persistent on his da'wah he will get the reward of the patient on one hand and the end will be for him on the other. As Allah said to Nooh ('alaihi salaam):

This is of the news of the Unseen which We reveal unto you, neither you nor your people knew it before this. So be patient. Surely the end is for the mutaqoon. **(Hood 49)**

The caller must be patient as there will be likely opposition and arguments against him or his call.

Thus We made for every prophet an enemy from among the mujrimoon. But sufficient is your Lord as a Guide and Helper. **(Al-Furqaan 31)**

This is a necessary part of calling people to Islam. His da'wah may be called mistaken or wrong or false but as long as it is based firmly on the Book and the Sunnah he should remain patient.

Don't Be Unduly Stubborn

However, it doesn't mean a person should however be **stubborn** about holding to their words or a position they take if the truth is made clear to them and their error is made clear to them i.e. even the caller can make errors. The one who persists on his incorrect da'wah even though the truth has been made clear to him is like those whom Allah speaks about:

Disputing with you concerning the truth after it was made manifest, as if they were being driven to death while they were looking at it. **(Al-Anfaal 6)**

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[2] In these times where one's words are often recorded and in the age of the Internet, what you say or write, or what is said or written about you may take on a life of its own that you never intended. Things you may have long forgotten about or even backed away from may still be in circulation and current in the minds of those who listen or read. Ever more reason for pause.

It is wrong in fact to argue with the truth after the truth comes clear and it is a blameworthy characteristic. And Allah has described those who do so:

And whoever contradicts and opposed the Messenger after the right path has been shown clearly to him, and follows other than the believers' way. We shall keep him in the path he has chosen, and burn him in Hell – what an evil destination! (An-Nisaa 115)

So if one's da'wah is contradicted and objected to and that objection is indeed true *(meaning if one finds that some aspect of their da'wah is incorrect)* then they should be prepared and willing to retract or take back their error. Indeed it is obligatory to do so. If the opposition is false then do not change your path or determination in your da'wah.[3]

Likewise the caller must be patient with any harm that may come his way as a result of his da'wah Whether by actions or words. This was the lot of the prophets themselves!

Likewise no Messenger came to those before them but they said: "A sorcerer or a madman!" **(Adh-Dhaariyaat 52)**

Insults, threats, personal attacks, rumor mongering, mistreatment or worse may come about due to the person's efforts to call others to the right way.- Ed

What do you think of the feelings of one who was recipient of Revelation being called insane and a sorcerer to his face!? No doubt he was hurt but nevertheless the Messengers remained patient upon all the abuse or harm meted out to them in word or deed. Look at Nooh (alaihi salaam) who was called a fool:

And as he was construction the ship, whenever the chiefs of his people passed by him they mocked at him. He said: "If you mock at us so do we mock at you likewise for your mocking and you will know who it is on whom will come a torment that will cover him with disgrace and on whom will fall a lasting punishment. **(Hood 38 – 39)**

It didn't stop there since they threatened to kill him!

They said; "If you cease not, O Nooh you will surely be among those stoned to death**. (116 Ash-Shua'raa)**

They proved they meant business after having done just that to his followers previously. It did not deter him however, and he continued in his da'wah until Allah made him victorious.

Look at Ibraaheem ('alaihi salaam). He was opposed and rejected and known as a troublemaker so-to-speak and was to be publicly tortured and executed

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[3] A key point here is that one should not consider themselves independent of the scholars of Islam and knowledge and advice must be taken from them as this is their place as inheritors of the Prophet (sallallaahu 'alaihi wa sallam).

They said: "Bring him before the eyes of the people that they may testify." **(Al-Anbiyaa 61)**

Then they threatened to burn him ...

They said: "Burn him and help your gods, if you would do so." **(Al-Anbiyaa 68)**

They prepared a huge fire and a catapult to throw him in it with! However of course he was saved.

We said: "Oh Fire! Be you coolness and safety for Ibraaheem!" **(Al-Anbiyaa 69)** And the end was for Ibraaheem

***And they wanted to harm him, but We made them the worst losers*. (Al-Anbiyaa 70)**

Musa (alaihi salaam) was also threatened by Pharaoh...

Pharaoh said: "Leave me to kill Musa and let him call his Lord (to stop me from killing him)! I fear that he may change your religion, or that he may cause mischief to appear in the land. (Ghaafir 26)

He was threatened with death but in the end he was victorious...

So Allah saved him from the evils that they plotted while and evil torment encompassed Fir'aun's people. (Ghaafir 45)

'Eesaa (alaihi salaam) was called the son of a whore and they claimed to have crucified him but Allah stated in **An-Nisaa 157 – 158:**

...But they killed him not, nor crucified him, but it appeared so to them and those who differ therein are full of doubts. They have no certain knowledge, they follow nothing but conjecture. For surely they killed him not but Allah raised him up unto Himself. And Allah is Ever All-Powerful, All-Wise.

Our imam, the last of the Prophets and Messengers (sallallaahu 'alaihi wa sallam) was plotted against and attempts on his life made,

And remember when the disbelievers plotted against you to imprison you, or to kill you or to get you out , they were plotting and Allah too was plotting and Allah is the Best of those who plot. **(Al-Anfaal 30)**

Called 'nuts'...

And they say: "Oh you (Muhammad) to whom the Dhikr (Al-Qur'aan) has been sent down! Verily you are a mad man!"
(Al-Hijr 6)

A sorcerer...

***And they said: "Are we going to abandon our gods for the sake of a mad poet*?" (As-Saafaat 36)**

Nevertheless, he was extremely patient with all that and of course was ultimately given victory.

So every caller can expect his or her share of harm but they must be patient. Allah states **"Innaa anzalnaa alaikal quraana tanzeelan…"** and He followed that not by saying thank Allah for the blessing upon you but "be patient with the rule or judgment of your Lord and do not follow them in sin or disbelief"

Verily it is We Who have sent down the Qur'aan to you therefore be patient with constancy to the Command of your Lord and obey neither a sinner nor a disbeliever among them. **(Al-Insaan 23 – 24).**

This all indicates that one will face situations and issues that require great patience and they should bear it and continue until they are granted success.

One May Not See Success

It is not absolutely sure that Allah will allow the caller to see that victory or success in this life. What is important is that the da'wah lasts among the people. The message of the daa'ee is more important than the daa'ee himself. If his message continues after him then this is a form of life for the caller after he has left this worldly life.

Is he who was dead (without faith by ignorance and disbelief) and We gave him life (by knowledge and faith) and set for him a light (of belief) whereby he can walk amongst men – like him who is in the darkness (of disbelief shirk and hypocrisy) from which he can never come out? This it is made fair-seeming to the disbelievers that which they used to do. **(Al-An'aam 122)**

So in truth the life of the daa'ee is not that he remains physically among the people only, but that his words are alive among the people. Look at the story of Abu Sufyaan with Heraclius who had heard of the coming out of the Prophet (sallallaahu 'alaihi wa sallam). He asked about his characteristics and when he was told he said, "If it is as you say he will come to possess what is under these two feet". How could such a powerful emperor say such a thing about Muhammad (sallallaahu 'alaihi wa sallam) at a time when he was weak and had not conquered the Arabian Peninsula? Who would imagine him saying such a thing or taking it seriously? But even Abu Sufyaan knew Muhammad (sallallaahu 'alaihi wa sallam) was something special and indeed he would be great.

Indeed the Prophet (sallallaahu 'alaihi wa sallam) did not see that in his time but due to his great message and his successors following it, it did in fact occur. So the caller must be true to Allah and sincere and the end will be for him.

Verily the earth is Allah's. He gives it as a heritage to whom He will of His slaves; and the blessed end is for the pious. **(Al-Araaf 128)**

Verily he who fears Allah with obedience to Him and is patient, then surely Allah makes not the reward of the Muhsinoon (good –doers) to be lost. **(Yoosuf 90)**

THREE: WISDOM IS A MUST…

Wisdom indeed must be employed by the caller as well as the best mode of argumentation especially in a case when one is not facing an oppressive opponent. As far as the oppressive or nasty opponent other means can be employed.

Invite to the way of your Lord with wisdom and fair preaching and argue with them in a way that is better. Truly, your Lord knows best who has gone astray from His path, and He is the Best Aware of those who are guided. **(An-Nahl 125)**

And argue not with the people of the Scripture unless it be in a way that is better (with god words and in good manner, inviting them to tawheed and ayaat) except with such of them as do wrong; and say (to them); "We believe in that which has been revealed to us and revealed you; our ilaah and your ilaah is One and to Him we have submitted. **(Al-Ankaboot 46)**

Wisdom is proper assessment of matters, putting them in their right place and proper perspective.

Hastiness is not wisdom. You can't expect people to change their condition overnight. Not non-Muslims or even Muslims. They won't go from their current state to that of the Sahaabah just like that! Who expects that is indeed foolish and far from wisdom.

You will understand this by knowing that Muhammad (sallallaahu 'alaihi wa sallam) upon whom the Revelation was sent, that the Qur'aan was revealed gradually until it was firmly settled in the souls and completed. *Salaat* was not made obligatory until three years before the Hijrah and some say a year and a half and some say five. It was just two *rakats* at first for all the prayers except Maghrib. Only after 13 years in Makkah did the number change to the form we pray today.

Zakaat did not become obligatory until the second year after the Hijrah or it was made obligatory in Makkah but the limits and duties were not set nor were collectors sent out until the 9th year. It started in Makkah without all details. In 2 Hijrah the minimums were set. In 9 Hijrah collectors were sent out.

Consider and reflect the care taken for the condition of the people in legislation by Allah, the Most Wise of Judges. Likewise fasting was made *fardh* but people had a choice to fast or feed, then it was specified to feed only if one could not fast.

Wisdom dictates that things will not change just like that, so one must remain patient and expect a 'long haul' like a distance runner and to make sacrifices. Maybe a person accepts a little today about what you bring of the truth and little by little you continue until he is free from whatever wrong he was on.[4]

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[4] This is another reason not to always completely remonstrate the person who is indeed wrong or mistaken as it could aid the Shaytaan against him and cause them to be defensive and even turn towards others who

Everyone cannot be treated in the same manner.

There is a difference between someone who is unaware or ignorant and the one who is obstinate.

Here may be appropriate to mention the following examples:

1. The Bedouin who urinated in the masjid! The Prophet (sallallaahu alaihi wa sallam) handled it with great wisdom offering words of instruction and teaching without overreacting or in a repelling fashion. After the man had finished, the Prophet (sallallaahu 'alaihi wa sallam) ordered that water be poured over the place he urinated to clean it. He then called the Bedouin and said to him: **"The masaajid are not fitting that any type of harmful substance or filth be in them. Indeed they are for *salaat* and reading the Qur'aan."** [Al-Bukhaari] So by this, the Bedouin could accept and understand because of this good treatment. Some scholars point to the statement of this Bedouin, "Oh Allah have mercy upon me and Muhammad and no one else!" due to the harshness of the companions (radiallaahu 'anhum) towards him and the good treatment of Muhammad (sallallaahu alaihi wa sallam) towards him! The companions indeed rushed to remove an evil without considering the condition of the ignorant man.

2. The companion who sneezed in the salaat and said 'Alhamdulillah!' out loud in the prayer. Another, Mu'aawiyyah Ibn Al-Hakam, replied 'Yarhumukallah' this talk which breaks the prayer and the people stared at him so he said even more in relation to that. Again the Prophet (sallallaahu 'alaihi wa sallam) showed wisdom and taught the man with the best words after he had completed the salaat who did not put him down but educated him as to what constituted proper words in the prayer. After the salaat, the Prophet (sallallaahu 'alaihi wa sallam) called Mu'aawiyaah and Mu'aawiyaah (radiallaahu 'anhu) stated: "By Allah I never seen a better teacher than him (i.e. the prophet) for he said: **Indeed it is not correct that anything of the words of people be in this salaat. It is glorification of Allah (tasbeeh), mention His greatness (takbeer) and recitation of the Qur'aan."** [Muslim]

He made da'wah in a manner that the heart would accept and that soothed the breast, that is in way that could be accepted by the one being called.

There is a *fiqh* benefit we take from this hadeeth: Namely that whoever speaks in the salaat and does not know that to do so invalidates the salaat, his salaat is nevertheless valid.

3. The man who said he was destroyed because he had sexual relations with his wife in Ramadhan. The Prophet (sallallaahu 'alaihi wa sallam) again told the man what to do to make up for it and actually learned of his condition and applied what was easiest for the man to do according to his circumstances.

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share his error. Also the person you may degrade too much may be a person you need to approach and make amends with in the future but due to your actions or words you may not be able to.

4. There was a man who wore a gold ring which is a sin. In this case the Prophet (sallallaahu 'alaihi wa sallam) took the ring from him and threw it down and said **"Would any of you intentionally take a hot coal and put it in his hand?"** He treated him in a different manner than he had in the first examples. He however later told the man to take his ring and benefit from it (i.e. its sale) and the man said, "By Allah I would never touch a ring thrown down by the Prophet!"

All this illustrates the importance of the caller to use wisdom. The ignorant is not like the learned and the obstinate, stubborn one is not like one who is submissive if taught properly. Everything has its place and time.

FOUR: The caller must exhibit the best character and morals

Allah stated of the Prophet (sallallaahu 'alaihi wa sallam): ***"Indeed you are upon a great standard or level of character or morality."*** The Prophet (sallallaahu 'alaihi wa sallam) said, **"I was not sent except to complete the highest or most noble of morals"**

The daa'ee should bear the signs of the knowledge he possesses. It should show in his beliefs and worship his carriage and all his dealings. If he shows the opposite of what he calls to he will fail and even if successful it will be but a little. The caller's whole character should reflect his da'wah so that it is accepted and so that he will not be the first to be punished in Hellfire for his hypocrisy.

If we look at our true condition we will see that we are calling to one thing but that we do not uphold that and this is a great shortcoming. We need to have insight also as to what is most beneficial or proper or what needs to be addressed. Prioritize. Something may indeed be good or beneficial but something else may be more important to deal with first. For example to emphasize not listening to music or not smoking with a disbeliever or a Muslim who doesn't pray may not be what he needs most at the time. The Prophet (sallallaahu 'alaihi wa sallam) would call to certain characteristics or matters but he would sometimes busy himself with that which was more important. He would sometimes fast until it could be said that he didn't eat and sometimes he would eat until it could be said that he didn't fast.

FIVE: The daa'ee should break down or remove any barriers between him and the people.

A lot of brothers may see an evil among some people and avoid them instead of advising them. This is a mistake and not from wisdom at all. Indeed wisdom is to go to them and call them to the right thing to try to make it desirous to them or encourage them towards the right thing and not say 'they are corrupted and I can't be amongst them'! If you, the daa'ee will not go amongst the people and call them to Allah then who will?! Those who don't know? No indeed! The daa'ee has to exhibit patience not cut off da'wah from those who need it!

The Prophet (sallallaahu 'alaihi wa sallam) would go to the mushrikeen in Mina and call them to Allah at their gatherings and is he not our example? He would say:

"Would no one take me so that I could spread the word of my Lord for indeed the Quraish have forbidden me from spreading the Words of my Lord." [Ahmed]

This was the case of our Prophet, our imam and example. Muhammad (sallallaahu 'alaihi wa sallam) So surely it is incumbent upon us to be like him in calling to Allah.

SIX: The heart of the daa'ee should be open to those who oppose him especially he knows if their intention is good. Usually others don't oppose the daa'ee (especially Muslims) except that they believe they have some evidence justifying that. People should be flexible in these matters. Certainly differences between Muslims like this should not be raised to the point of enmity and hatred with perhaps the exception of one who persists and is stubborn and causing harm after the matter has been made clear to him. In this case he should be appropriately treated and matters should be made clear to the people due to his showing open enmity and contempt for the truth.

Important related issue: If an issue is not a fundamental matter or principle of the deen, namely a matter which does not necessitate *takfeer* (taking one outside the fold of Islam) there is room to differ and many mistakes are made in this. Remember the statement about the reward of the *haakim*. The Prophet (sallallaahu 'alaihi wa sallam) stated: **If a judge rules and does his best to arrive at a ruling and he is correct. Allah gives him two rewards and if he is mistaken he gets one."** [Al-Bukhaari]

Resolving Differences With Other Muslims

The one who takes a position different than yours is just like you in that you both desire that others do not differ with you on a given issue. You want people to listen to you and they want people to listen to them and take their word. What must be referred to is what Allah makes clear in His statement:

And in whatsoever you differ, the decision thereof is with Allah. Such is Allah my Lord in Whom I put my trust, and to Him I turn in repentance. (Ash-Shoora 10)

O you who believe! Obey Allah and obey the Messenger and those of you who are in authority. And if you differ in anything among yourselves, refer it to Allah and His Messenger, if you believe in Allah and in the Last Day. That is better and more suitable for final determination. (An-Nisaa 59)

It is obligatory that differences between Muslims is resolved by returning to the Kitaab and the authentic sunnah and it is not permissible for anyone to oppose the Word of Allah and His Messenger with the words of anyone, no matter who they may be. If the truth is made clear to you then you are obliged to throw aside whatever statements are against it the wall and not look to them no matter the status or stature of who states them in knowledge of deen because human beings make mistakes while the Word of Allah and His Messenger is faultless!

It is source of great sadness to hear of people who are considered serious seekers of the truth and who attain it but nevertheless we find them divided with each one having a label for the other and this is indeed an error. Islam is one and the Ummah is one.

And verily this, your religion, is one religion and I am your Lord so fear Me. **(Al-Muminoon 52)**

Verily those who divide their religion and break up into sects (all kinds of religious sects) you have no concern in them in the least. Their affair is only with Allah, Who then will tell them what they used to do. **(Al-Anaam 159)**

He (Allah) has ordained for you the same religion which He ordained for Nooh and that which We have revealed to you (Muhammad) and that which We ordained for Ibraaheem, Musa and 'Eesaa saying you should establish religion and make not divisions in it. Intolerable for the mushriks is that to which you call them. Allah chooses for Himself who He will, and guides unto Himself who turns to Him in repentance and in obedience. **(Ash-Shoora 13)**

If this is the direction of Allah the Mighty and Majestic to us, then we are obliged to follow it. We should come together to seek the truth in an easy way, debate or discuss issues and differences in the best way with everyone wishing to reach the truth of the matter not to merely gain victory or revenge or to have our opinion be looked up to and any who are against it looked down upon and despised or for other than to come together and make amends or reconciliation. It is thorough this manner that we can become a united single Ummah. I don't say people will not err, everyone makes mistakes, but it is not the way to resolve issues by backbiting and being offensive in it.

The way is for me to meet with the person to debate the issue and if it is clear thereafter that the man is insistent and stubborn about what he is upon of falsehood then I have an excuse to warn the people of his error. This is how affairs are corrected. But to divide and become parties, then this does nothing to satisfy or please anyone other than the enemies of Islam and the Muslims.[5]

Allah knows best and may He make the hearts of the Muslims united upon obedience to Him and to judge matters according to His rule and that of His Messenger (sallallaahu 'alaihi wa sallam), and to make our intentions pure and sincere and make clear to us what is not of His *sharee'ah*, indeed he is the Most Generous and Giving, ameen.

Walhamdulillaah Rabbil'Aalameen wa salli wa sallam 'alaa Nabiyinaa Muhammad wa 'alaa aalihi wa sahbihi ajma'een! (All praise is due to Allah the Lord of all the worlds and may His salaat and salaam be upon our Prophet Muhammad and upon his followers and companions altogether, ameen)

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[5] If one goes too far in their recriminations they may cause irreparable harm not only to the person whose name or reputation they have attacked, but indeed to his own reputation and image and that of Islam. It could be that person has repented or corrected themselves and is respected by many. Whereas if others continue to mention that which has long passed due to continually reviving the issue, it will make them seem petty and mean spirited. Bad words tend to linger and are less easily forgotten than good ones and certainly no one would like to be spoken badly of or labeled for something they may or may not have erred in long ago. This type of thing often leads to recriminations and tick for tack fighting which is very wrong among Muslims. An important issue here too is that one should be sure that the matter was in fact made clear to the other Muslim especially. Some may think they have made something clear but due to their bad manner and not properly implementing other matters as mentioned earlier, they may have actually made things worse.